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THE LAW OF CEREMONIAL RELIGION; OR, RELIGION FOR MAN, NOT MAN FOR RELIGION.

An Essay; being an Attempt to define it from the Unitarian Standpoint.

THERE are many sacred things in the world. There are holy places, holy times, holy books, holy ceremonies, and holy offices. But, of all sacred things, none are so sacred as man. All the rest are made for him: he is not made for them. He is the end: these are the means. These are appointed for his use, to develop his nature and to feed his soul. He is not sent into the world for their sake: they are sent into the world for his sake.

Jesus declares this to be the case, in his very important and significant words concerning the sabbath. Important and significant, because they imply a view of religious ceremonies altogether different from that which prevailed at that time among the *Jews*, and different even from many views which are prevalent among *Christians* now. It is important, too, because the principle contained in it applies to many other subjects beside that of keeping the sabbath. To show this importance and these applications is our purpose now.

1. The sabbath is made for man, and not man for the sabbath. What does Jesus mean by this?

Jesus means to say, that, in considering how to keep the sabbath, we are to remember that the sabbath is a means, and human improvement and happiness the end. The practical bearing of this idea is very great. In all things, the end modifies the means: the end is fixed; the means, flexible. See how this applies in other matters. A man proposes to build a house. If the house is the end,—if his only object is to have a large, fine, showy house,—he builds accordingly, and his own comfort is sacrificed: his own tastes and wishes, and habits of life, must accommodate themselves to the requisitions of his fine house. But if the house is a means, and the comfort of himself and family the end, then the house must accommodate itself to these needs. So in furnishing his house. If to have fine furniture is an end desirable in itself, the house is furnished in one way: if furniture is considered as a means of home-comfort, the furniture is then chosen to suit the wants and tastes of the occupants. If a man considers good living an end, then health and comfort are obliged to give way to the enjoyment of a good dinner; but, if health is the end, then the dinner is modified accordingly. The rule always holds, therefore, that whatever is considered as an end in itself, good in itself, right in itself, remains fixed and unchangeable; but whatever is regarded as valuable, because it accomplishes something else, must be modified by the requirements of the end which it subserves.

Apply this to keeping the sabbath. The Jews thought, and many Christians think, that keeping the sabbath is an end in itself good and right, virtuous and beautiful, and not good solely because of its influence on the human mind. They thought, that to abstain from all labor on the sabbath was a duty to be fulfilled under all circumstances; like

telling the truth; like justice, purity, benevolence. If this were so, then it was wrong for Jesus to heal the sick on the sabbath, and for his disciples to pluck ears of corn on the sabbath. If sabbath-keeping is something right in itself, and sabbath-breaking wrong in itself, then it was no excuse for Jesus that he broke the sabbath in order to do good; for we must not do evil that good may come. But if, as he asserts, to keep the sabbath is good only because it does good to man, then he was right in doing works of mercy and love on the sabbath. The end, in this case, justly controls the means. The Jewish mode of sabbath-keeping then becomes pedantry and a degrading superstition. The letter controls the spirit, the substance is sacrificed to the form, and the end to the means. Moreover, since their own conduct in pulling their ox out of the pit on the sabbath-day showed that they understood this law where their own interests were concerned, Jesus justly charged them with hypocrisy. They broke the sabbath for their own convenience, but objected when it was broken for the benefit of others.

Something like this Jewish error still prevails among Christians as regards the sabbath. In fact, there is no sabbath in Christianity; and, where this Jewish name is kept, there is very likely something of the Jewish idea retained with it. The first day of the week has three names: its Jewish name is Sabbath; its Pagan name is Sunday; its Christian name is the Lord's Day, or the Day of the Master. So, too, it may be kept in a Jewish, a Pagan, or a Christian manner. Kept in a Jewish manner, it is made a solemn form, — an oppressive and melancholy period of abstinence and ritual worship, — and thus operates in a merely negative manner, in the way of restraint, like all other Jewish morality. Or the day may be kept in a Pagan way, as Sunday, — a day for merely earthly rest

and enjoyment; a day of indolence, in which mind and heart are dissipated and weakened. Which is the worse of these two methods of wasting these golden hours, we do not know. One leaves the heart gloomy; the other leaves it empty: both leave it estranged from God's love and peace. But the Christian method of using the Lord's Day accords with the spirit of the Master and with the great truth of our text. The day is given for man's best good; and the simple rule for using it is, so to occupy its hours that they shall not leave us worse, but better, — leave us happy, leave us strong. It is not to be passed in indolence or mere abstinence: it is to be filled with work. God works on the sabbath, and Christ worked on the sabbath; and Christians should also work, though differently from other days. There is the profitable work of reflection and recollection, — surveying the past and the future. There is work to be done for others, — for children, for the sick, for the poor. Then, beside work, there is refreshment. The disciples plucked ears of corn, and did eat; and Jesus justified them, though it was the sabbath. Whatever refreshes the mind and the heart without dissipating them is right and wise. Not foolish talking and jesting, which waste our strength of soul, but all deeper intercourse and communion of spirit, all conversation on lofty and generous themes, accords with the Christian use of the Lord's Day. Because it was made for man, therefore — said Jesus — the Son of Man, the true Man, who knows what man's needs are, is its Master. He is Lord of the sabbath; and it is his day, to do with it what he will. He is not bound by any legal yoke of ceremonial observance.

We would not say that the Christian is to carry this freedom into mere individualism, fly from social worship into the woods, and have no rule or method with respect to

his occupations. The moral law does not prescribe what dress we should wear; yet we find it convenient to dress like other people. It is not a religious duty to breakfast at six and dine at twelve; but, if the other members of the family do this, it is convenient to do the same. We are not morally bound to do every piece of work at a particular hour; but it is convenient to have some method in our workshop or on our farm. So, when our Christian friends and associates agree on certain methods and times of worship as most useful to themselves and the community, it is convenient to conform to them; and if our nonconformity interferes with their religious comfort, or separates us in our religious sympathies, then, unless for good reason, it is not right.

This, therefore, is the rule for the Lord's Day: Keep it so that mind and heart and soul shall be strengthened by its hours. If the sabbath or sacred rest of the Lord's Day leaves us in nearer communion with God and Christ and our brethren than it found us; if it leaves us with the peace of God and the love of man in our hearts, — then it has been well spent, no matter how we have spent it: but if, at its close, mind and heart are empty; if life seems unprofitable; if we are separated from God and estranged from man, unprepared for the duties of life and for the hour of death, — then we have been Christian-sabbath-breakers, no matter what we have abstained from, — no matter what ceremonial worship we have performed.

2. But the principle involved in this discussion applies to other parts of Christianity. It applies, for example, to the duty of reading the Bible. The Bible was made for man, not man for the Bible: it must therefore be read, not as if the reading it was an end in itself, but for the good that it may do us. Let us consider this point also.

There are three ways of treating the Bible, just as there

are three ways of treating the sabbath. We may read it in a Jewish, a Pagan, or a Christian manner.

The Jew regarded the Old Testament with superstitious reverence: it was a holy book, looked upon with awe, and regarded like a talisman, or charm. Many Christians regard the Bible now in the same way: it is a book to be worshipped rather than used. Their reverence for it is exactly like that which the Hindoo has for the Shaster, and the Mohammedan for the Koran. When they furnish the house, they get a Bible, and put it, handsomely bound, on the parlor centre-table; and feel somehow a little better and a little safer for having it there. So people read the Bible as though the reading of so many verses or chapters was to do them good in itself. There is something Jewish in all this.

Then there is another way of treating the Bible, which we will call the Pagan way. There are those who study the Bible critically and profoundly, but just as they would study Herodotus and Livy, — just as they would study the remains of Greek or Roman art. They study it in the mere interests of knowledge or of taste, apart from all personal use or application. They do not look up to the Bible, but look down upon it, — find fault with it, pick it to pieces, and please themselves in thinking how superior is their own intelligence to that of the barbarous prophets and rude apostles who wrote it. Of its living inspiration they have no feeling; with its broad tide of human sympathies they cannot sympathize: and its revelation of a personal God, speaking in all events, and calling his children to his love, seems to them quite unphilosophical; for the Pagan view of God makes of him only a sum of the laws of nature.

There is a third way, better than either of these. The Jew thinks that man was made for the Bible; the Pagan sees no living relation between them; the Christian con-

siders the Bible made for man. Its holiness is reflected from the holiness of humanity. It is sacred, because it sanctifies the heart and soul; lifting mortals to the skies, and bringing angels down; helping us to see the heavens open, and holy spirits ascending and descending to glorify our common life. He does not, therefore, put it on his table as a talisman, or read so many verses every day as a charm; nor, on the other hand, does he study it critically, or as a matter of taste. But, when his mind is in doubt, he goes to it for truth; when his heart is sad, he goes to it for comfort; when he has determined to be a servant of Christ, he reads it to find what Christ would have him do; when conscious of transgression, he reads it to find the way of pardon. Thus he finds it true that the Bible was made for man; and the deeper his experience of life, the more of truth he finds in it. The book is not his God to be worshipped, nor his master to be feared; but grows more and more his friend to be loved, and so full of human uses that he cannot doubt that it was made for man.

3. And, in the third place, the church was made for man, not man for the church.

Here, as before, the question is to be asked, Is the church an end or a means? If an end, it is immutable, and its forms and ceremonies must be unchangeable. If a means, then these forms and ceremonies may be changed so as to adapt them to the changing needs of man. The theory that the church is an end in itself, and that it has certain fixed ceremonies, offices, sacraments, and ritual, which were designed to be permanent, is a very common view; but, as it seems to us, not a Christian one, but imported from Judaism into Christianity. The Jewish ritual was fixed, and its ceremonies, in all their minutest detail, permanently laid down, in the Pentateuch: a fixed and hereditary priesthood was appointed, regular festivals and sacrifices prescribed,

and every thing arranged for permanence. We find nothing of this sort in the New Testament, — no rules of church-government; no lists of church-offices, with their titles and specific duties; no rules about times of worship, or mode of conducting it; no methods of church-discipline: from all which it would seem proper to infer, that no such permanence was intended. Nevertheless, we all know that half of the Christian Church, at least, spends half of its thoughts in anxious inquiries on these very subjects. They think it very necessary to discover which is the true church, whose ceremonies, priesthood, ritual offices, and creed were prescribed by Christ. They forget the previous question; which is, "Did Christ establish *any* particular church? and is not any church the true one, which brings souls to God?" If man was made for the church; if the church is an end, and not a means; if its worship and ceremonies are to be performed as duties in themselves, without regard to the effect they have upon the soul, — then it is very necessary to find out which is the true church, with its divinely appointed institutions. But if the church was made for man; if it is a means, and not an end; if its ceremonies are good in proportion as they make men better, — then the only question is, In which church can we get the most good and do the most good?

4. And thus, finally, we come to comprehend the great truth, that religion was made for man, and not man for religion. The gospel was sent to us because we needed it. When God calls us to love and worship him, it is for our sake, and not for his: if he commands duties, it is because our happiness and progress depend upon our fulfilling them. It is no compliment to the gospel to accept it merely because God has commanded us to believe it. The whole of Christianity — let us understand it so — is for our good; and our life and peace is the end, of which this is the

means. Therefore, the gospel is full of freedom: it is, throughout, a free gospel. The more that there is of love, joy, and peace in our religion, the more there is of the true spirit of Christianity.

Of all the holy things, therefore, which God has made, the most holy is man himself. He is the temple of God; for the spirit of God dwells in him: and, wherever a human being stands, there stands something holier and greater than the Temple at Jerusalem. God has made him in His own image, with power of insight, capacity of affection, energy of action. The mysterious depths and heights of his nature we do not yet half understand. His mysterious experience in this world has meanings and objects, of which, as yet, we have hardly an idea. His mysterious destiny in the other world, — the depths of being which he shall sound, the heights of knowledge which he shall climb, — eternity alone can reveal.

There is no phase of human existence in which we may not see some trace of holiness. The little infant in its cradle sleeps surrounded by sanctity; so that even the common saying runs, that, when it smiles, angels are talking with it. The most helpless creature existing — we see in it a future history which surrounds it with wonder. There is something sacred in the young man entering life, unstained, as yet, with its vices, — unsoiled with the dust of the world's crowded highway. There is something sacred in the young girl, full of pure hopes and aspiring thoughts; making sunshine in her home, and, wherever she goes, refining and purifying the thoughts of others. But there is something holy, also, even in the sinner, — in that dark experience where conscience struggles unsuccessfully with passion or selfish will; and, though cast down, is not destroyed, but continues still in the soul as an undying remorse. For man cannot escape from his own sacredness: there is a

wonder and a mystery about him which he cannot tame down by the most hardened worldliness. Make himself as little and as mean as he will, he is still the centre of the earth's horizon, — still the object on which the eyes of the universe are fastened, — still looked upon by Christ with infinite compassion, by God with fatherly love. His birth is sacred; for it is the coming of a new soul to the probation of time and the recompense of eternity. And what awe and mysterious sacredness gather around the deathbed, watch over the pale, motionless corpse, and solemnize the mind in the neighborhood of a human grave! It is man who makes all other things sacred. A church is not a holy place, but only brick and mortar, till men have worshipped in it. The Bible, fresh from the printer, is not a holy book, like that which has been worn by prayerful study, and has passed through the hands of parents and children; which has been read in the chamber of sickness and by the bed of death; which has been taught by parents to children, and has sanctified in the household the opening and closing day. And the sacredness of the sabbath comes from the sacred human memories and associations which hang around it; from the memory of the Son of man rising from the tomb; of the generations who have enjoyed and blessed its divine repose; and the millions who unite, in all their different temples and according to their various creeds, in the worship of the common Parent of us all.

This, it seems to us, is the deep-lying principle which differences the Liberal theology of ceremonial religion from the Orthodox theology of ceremonies. In the Orthodox communities, we hear sabbath-breaking spoken of as though it were a *malum per se*, like lying or cheating or cruelty. We hear, among them, reading the Bible commanded as though it were a duty in itself, like telling the truth and

loving God and one's neighbor. Many Orthodox men, indeed, — men like Robertson in England, and Beecher here, — rise far above this idolatry. So many Unitarians are bound by it, and have a half-and-half opinion of the absolute nature of ceremonial duty. But it is ours to go forward, not backward; to look forward, and to bear up and on the standard of Christian freedom, the oriflamb, which bears the motto of "the worship of the Father in spirit and in truth."

HASE'S "LIFE OF JESUS," AND THE CRITICISMS UPON IT.

The "Independent" — Orthodox-Congregationalist — says of this work, "In the main, Dr. Hase contends for the historical veracity of the Gospels, in opposition to the mythical theory of Strauss. Indeed, his criticisms upon this point are so thorough and satisfactory, that every biblical student should put himself in possession of them. There are few such examples of compact, solid, historical criticism."

The "Monthly Religious Magazine" — Evangelical Unitarian — calls it, *per contra*, "a one-sided exhibition of the difficulties in the way of our traditional belief;" and says, that "one who asks our attention to such communications as are presented in this volume, should, at least, give the reader an opportunity to form some judgment of what can be said on the other side."

These two criticisms seem hardly to refer to the same book. One would think that they were certainly describing two works of an exactly opposite kind. The "Independent" considers it as, in the main, strongly and ably opposed to the negative and destructive doctrines of Strauss: the "Monthly Religious Magazine" speaks of it as though it

were all negative, with no positive element whatever. It does not even give the reader an opportunity of seeing "what can be said on the other side." The "Independent" thinks "every biblical scholar should put himself in possession of them." The "Religious Magazine" thinks it ought not to have been translated at all, but should have been kept for the use of those only who could read it in German.

The writer in the "Independent" does by no means approve of the work in all its positions, but states very distinctly, that, by conceding the existence of a legendary element in the Gospels, Hase admits what is a "subtle poison diffused over the whole body of Christian truth." But then, notwithstanding this admission, he advises that the book should be read for its solid and valuable criticisms. In other words, while the Unitarian shrinks from a book in which truth and error are mingled, and advises it to be let alone, the Orthodox organ recommends it as indispensable to every biblical student, *notwithstanding its errors.*

Thus the whirligig of time brings about its revenges. A Unitarian periodical objecting to the inquiry which an Orthodox periodical advocates and encourages!

Here is the good done by the scholars at Andover, by Horace Bushnell, by the Beechers, by Moses Stuart, and other such brave and earnest men. They have made all investigation possible, and laid open the way into all earnest, serious study. Let us thank God for their labors, and for the works which do follow them.

Wherein the "Monthly Religious Magazine" would dissent from the conclusions of Hase, the translator of Hase would probably dissent also; but he knows that there is a class who need such books, — an increasing body of men, harassed with doubts and serious difficulties which cannot be assuaged or relieved by any amount of sentimental

or rhetorical Christianity. They need cold, and even cold-blooded criticism, to cure the wounds inflicted by criticism. They distrust appeals to their feelings or their conscience. They must have arguments purely rational, and not outcries against infidelity. It is to and for such persons as these that the book was written, — for such as these chiefly it was translated. But we do not see why others, not sceptical, should not see and comprehend the course which the study of the life of Jesus is taking, and reap the benefit of such profound and earnest study. We believe that there are classes in our Sunday schools who would carry from the study of this book a better preparation for the possible doubts which may afterward assail them than can be gained in any other quarter. We believe there is no other manual in English, on the same subject, which is so suggestive, and leads to so many insights into the human side of the character of the Master. To be sure, it looks at the Son of man, rather than at the Son of God; but this is the true course of study, — that first which is natural (psychical), *afterward* that which is spiritual (pneumatical). We study "the first man" first, afterward "the Lord from heaven."

HARD TO KILL.

THERE is something about the Unitarian denomination which makes it very hard to kill. It has been dying ever since we can remember; at least, according to the distinct and positive assertions of the Orthodox editors, who ought to know. It has suffered from fightings without and from fears within. Its foes have been those of its own household. Within the last year, what assaults have been made on it by its own friends, real and supposed! THEODORE

Parker and Professor Huntington join hands in declaring that it is not as pious as it ought to be. Nehemiah Adams and Moncure C. Conway turn up at it the nasal demonstration of congenial contempt. Dr. Bellows and Mr. Gage ("Theology Simmering") are jointly and severally distressed at its Suspense of faith. Dr. Furness does not think much of Unitarianism, except as a good medium for antislavery. James Martineau hastens to express his little sympathy with its general tendency, spirit, and doctrine. In truth, we can hardly recall any distinguished Unitarian leader or doctor, who has not, at some time or other, vindicated his claim to that position, by expressing his dislike or indifference to Unitarianism. We all do so, or have done so. We pass through this period of estrangement from our own denomination, as we pass through the period of measles or whooping-cough. This utter individualism masters all of us at some one period of our history.

> "Qui que tu sois, tu vois ton maître;
> Il est, ou fût, ou le doit être."

And, indeed, we should hardly respect any of our chiefs if they did not show their independence and liberality by an occasional fling at the doctrines or the practices of the Unitarian body.

With such leaders and examples, the laity are not slow in following in the same direction. Are they wealthy and benevolent? they give their money to the colleges, the missions, and the sectarian efforts of all denominations but their own. This is so well understood, that the Boston Unitarians have lately been systematically called upon to contribute toward the purchase of the Harrison-Avenue church edifice; that is, to help the Presbyterians buy it from the Unitarians. Very probably (we do not know) they may have given liberally to this purpose: it would

be like them to do it. But some of the largest and wealthiest Unitarian churches in Boston have seldom or never given any thing for Unitarian missions or Unitarian enterprises.

Under these circumstances, it may be said that Unitarianism is very tenacious of life. What other organization could have existed, as ours exists, with its leaders taking pains to find fault with it, and disown all loyalty to it; and its laity taking pains to disavow all obligation to encourage or support it? None.

What saves us, then? The absolute impossibility of being any thing but what we are. Just such a body as this is needed for just such people as we are. We may try ever so hard, but we cannot be any thing but Unitarians. It would, therefore, seem to be a better way for all to agree to stand together and work together on the *Unitarian platform*, as the only spot in the church where there is full freedom. Perhaps it is almost time to suspend this self-criticism. Let us work, brethren; for the time is short.

> "Are we not formed, as notes of music are,
> For one another, though dissimilar?
> Such difference, without discord, as can make
> The sweetest sounds."

We are very hard to kill. In fact, we are not to be killed yet, or for a good while yet. Perhaps we are to shoot up a higher stalk, to be clothed in a new outburst of summer blossoms, to hang heavy with another crop of autumn fruit. Certainly we have a great future, and a noble opportunity, if we could only cease a little while from this plan of self-scrutiny, introspection, and morbid consciousness. There is needed in the church a new theology, which shall make revelation natural, and religion supernatural; which shall show law and love in harmony. Only

some denomination occupying an independent position like ours can help to create such a theology. That it may be produced, freedom is necessary. We must tolerate excursions and exploring parties, whether they go off in the direction of naturalism or that of supernaturalism. We must not be accusing them of infidelity, on the one hand; or, on the other, of coquetting with Orthodoxy.

And again: we are in a position to contribute something toward the new ritualism of Christianity. Let us encourage all attempts to enrich and improve our public worship. Many such attempts may fail: meantime, they will lead to something better.

Any earnest effort to think, to work, to feel; any thing positive, creative, and additional, — deserves to be treated with respect: for any such effort, however feeble, however inconsequential, is better than the spirit which can only sit still, find fault, criticize all that is attempted, and do nothing itself.

SONNET.

Could I, with golden harp and waving palm,
Content in heaven's eternal noon abide,
And sit serenely in the unchanging calm,
If but one human soul the gate outside —
Some wanderer here, still desolate and lost;
Some homeless heart, forsaken still and lone;
Or sinful soul on waves of anguish tossed —
Were doomed to long despair and endless moan?
Should I not cry, "O Father! let me go.
Lo! yonder weeps my brother and thy child.
Let me depart to ease or share his woe.
Haply, some message from thy mercy mild
Might bring him also in"? All souls are thine,
Dear Lord! and is thy love, then, less than mine?

MORISON ON THE GOSPEL OF MATTHEW.

We have waited a little before noticing this work, because we wished to read and judge it impartially. There is a temptation to which the editor of a denominational periodical is especially liable, — to praise without discrimination whatever comes from his own friends. It is quite impossible for editors to read every thing which is published, — very easy for them to praise the work which they have only glanced over. They have not read it, but can praise it *quand même*. Why not? It is written by a man in whom they have full confidence. They have opened it, and read it in half a dozen places. So they write with current pen something like this: —

"This admirable work, long expected and impatiently waited for" (perhaps it is a new lexicon or grammar added to the fifty already extant), "has at last been published. We congratulate the literary world on its acquisition. It will make an era in philology" (or criticism or theology, as the case may be). "It is a *live* book, original in the best sense, the fruit of ripe scholarship; and will win golden opinions, &c.; deep yet clear, gentle yet not dull;" &c., &c., *ad infinitum, et ad nauseam.*

The emptier a head is, the better can it write such criticisms as these, — as the empty drum makes the best music. We hope (yet with humble fear) never to present to our readers a specimen of criticism in that sort.

In examining a commentary on the Gospels, these four points are to be looked after: 1st, Its aim; 2d, Its method; 3d, Its philosophy; 4th, Its inspiration.

1. The Aim of Mr. Morison's book is the true one. It

is positive, and not negative; creative, and not destructive. This is not one of the books which may be characterized as the "it only means" kind of commentaries. Its object is not to show how little, but to show how much, there is in the New Testament. A true commentator should be like a California miner, with pick and spade diving into the earth (the letter) in search of gold (the substance and spirit). He should be fully possessed with the conviction, that there is a vein of precious ore beneath each sentence, — golden dust or golden nuggets, which have lain there since the first century, waiting for him to come and get them out.

This is the true practical and essential belief in the inspiration of Scripture. Few commentators have it. They may hold intellectually to the doctrine of plenary inspiration, but they have no living faith in it. They treat each text, not in this California-mining way, but rather regarding it as a *box* into which a doctrine has been packed, and of which box the key was given to them at the theological school. The box has been opened a thousand times, and its contents examined: it is their business to open it for the thousand and first time; that is all.

But what joy fills the soul which has come to realize the inexhaustible depths of the divine word! AUGUSTINE felt it when he said, "Habet scriptura sacra haustus primos, habet secundos, habet tertios." THOLUCK felt it when he devoted a whole volume to the Sermon on the Mount; not exhausting its meaning at last, but only suggesting it. To some men, the inspired word seems like a dried nut, the kernel of which is withered away. It had a meaning once: it has none now. It meant something to the Jews: it means nothing to us. But, to others, it is an ever-flowing stream; the same always, yet always changing; bearing blessing on its surface, holding life hidden in its depths;

fed evermore from the fountains of earth and the clouds of heaven.

We do not say that Mr. Morison has all the fulness of this faith in the rich meanings of the gospel; but he feels in this way. He is looking for meaning; and so far we approve and shall value his book.

2. The METHOD and ARRANGEMENT of the book seem to us excellent. It consists of Disquisitions and Notes. Each chapter is preceded by one or more disquisitions or essays on the topics of importance therein contained. Thus the first chapter of Matthew (we are sorry to see occasionally the foolish *St.* before the good man's name) is preceded by short treatises on the "*Genealogy*," the "*Miraculous Conception*," and the "*Predictions of Christ's Birth*." The question of the "*Quotations from the Prophets*" is treated before chapter two; "*Miracles*," before chapter eight; and so on.

After these preliminary disquisitions follows the TEXT, in the English common version, corrected according to the Greek text of Tischendorf. The NOTES accompany the text, at the foot of the page, to explain the details when it may be necessary.

This arrangement seems to us excellent. It gives opportunity to discuss fully all the important questions which come up, without delaying the progress of the chapter.

3. The PHILOSOPHY of the book is of the Christian and religious sort.

Every man who thinks, thinks in accordance with some underlying principles of thought. Consciously sometimes, but often unconsciously, his mind steers itself by some fundamental ideas, which are his radical convictions. This is his philosophy; for, though every man is not a philosopher, every man has his philosophy. A hundred years ago, the philosophy of most theologians — English, French,

German, Catholic or Protestant — was a sensational and irreligious philosophy. The eighteenth century was saturated with materialism; and we have hardly outgrown it even here. But a material and sensational philosophy, in the mind of the commentator, necessarily drew a veil over the New Testament. Every thing was viewed from a naturalistic plane. Orthodox and Unitarian were alike rationalistic; only one was Orthodox Rationalism, and the other Heterodox Rationalism. Thus, in their view of miracles, God was represented as coming in to suspend the order of Nature, as a man stops the movement of his loom or lathe. God was outside of the world: Nature was emptied of Deity. The commentaries written in this spirit are as worthless chaff as ever was piled on the patient shelves of libraries.

Now, our friend Morison has a more religious view of Nature and Scripture. He regards, for example, Christ's gift of miracles (page 126, &c.) and his gift of prophecy (page 401, &c.) as eminently natural manifestations of his divine power, overcoming law by higher law; not destroying, but fulfilling nature. We are glad to see this view so distinctly and ably taken. And this illustrates the tone and spirit of the whole work, and the philosophy which pervades it. It is based on a recognition of the supernatural, and transcends the common naturalism both of Orthodoxy and of Unitarianism.

4. The book has not (what commentary has?) the inspiration we wait for, and hope one day to see. No one can explain and unfold inspired Scripture, without being himself also inspired. The gift of "interpretation" is a spiritual gift, proceeding from the Holy Ghost. It floods the New Testament with light, and shows us wherein its great truths affect us at the present time. Sometimes we meet with flashes of this inspiration in a commentator.

Dr. Furness has flashes of it everywhere. Robertson often has it; and his recent book on the Epistles to the Corinthians is partially such a work of inspiration. The inspired interpreter sees the true meaning so clearly, that we are instantly convinced of the correctness of his view.

The work of Morison has not this kind of inspiration; but it has, instead, that good sense, clearness, honesty, and truthfulness, which is the next best thing. Some would perhaps say a better thing. Not so we. We maintain that there is yet to be an inspired commentator on the Gospels, who shall make them as natural as our every-day life, yet more full of the divinity than ever. Such a one will take off by a word the masses of dust and ashes which laborious students have piled upon the letter, and it shall become once more transparent glass to reveal the spirit of the ascended Master.

Meantime, till that day come, let us be thankful for the present work, — the fruit of ability, fidelity, knowledge, and Christian feeling. We recommend it to all our parishes and all our Sunday schools.

LETTERS FROM THE CHURCHES, AND FROM DISCIPLES SCATTERED ABROAD.

Lawrence, Kan., March 10, 1860.

I will give you a little sketch of what we are doing here. After preaching during the winter, in Lawrence, to the Society of "Religious Progress," about the 1st of March we began to discuss the matter of trying to resuscitate our Unitarian Society. I called upon all that I thought would be interested in the movement. Some shook their heads; some doubted the feasibility of the plan; and a few spoke hopefully, and promised their assistance. On the 23d of

March, I got out some handbills, and put them up in the city, stating that I should preach in the Unitarian Church the next Sunday (March 25).

We gathered, on that day, some fifty hearers. Our singing was good, and we all felt quite encouraged. The next Sunday, we had services, and numbered some sixty in the audience. Last Sunday (March 8), we met again, and had eighty hearers. We also organized the Sunday school; choosing E. B. Whitman, Esq., for our superintendent. There were present more than forty teachers and pupils. Ten teachers volunteered their services, and took classes. Our friends speak hopefully of our condition, and are determined to work. I shall preach for the society three months; and then, if we are strong enough, we propose to give a call to some living Christian minister to become our pastor. We thought it would be in vain to ask aid of the American Unitarian Association, till we showed that we were in earnest, and determined to go forward. Our programme is, to ask aid of our Eastern friends, and have them, if they deem it advisable, pay half of the salary of our minister, we raising the other half. In the mean time, I preach without any pay from the society.

BLOOMINGTON, ILL., March 10, 1860.

I AM, just now, too much impressed with a sense of the value of health to urge you to overworking; but, if it would be no injustice to yourself, we should be glad to make an appropriation of you somehow, some way, some time. I did hope for a sabbath: as for a year, that seems likely to be my only chance of getting any other voice in the ears of my society, — exchanges being out of the question, from the distance. But strength will come equal to the day, and, so, equal to *all* the days.

Your review of Huntington came one evening; and I

went through with it straightway, and slept well after it. I am hugely pleased with your method, and still more so with the spirit. The argument seems so conclusive, that I was led to ask myself the question, "Will not Prof. Huntington feel prompted to reconsider?" Of course, however, his method is true to him, and he sees clearly "what is not to be seen" by such as we are.

Perhaps it is well that an event has taken place which re-opens these old questions. The Unitarians, in the old days of the controversy, seem to have been victors; but their victory was comparatively barren of spiritual results to themselves. The question is *now* made to turn on the very point of spiritual life. What the Unitarians need most to show is, that "life, salvation, and comfort for man," are to be found in the Divine Unity as revealed in Christ: that done, their "orthodoxy" is vindicated. On merely textual grounds, they have an easy conquest. But, if we must concede that the tides of religious life rise higher in the sacrificial and Trinitarian communions than in ours, logic is vain; for it gets the charge of "worldly, unspiritual wisdom" thrown in its face, and there is no adequate reply to be made. Dr. Bellows sees this, and thinks apparatus will generate the needed power; but, I fear, a liturgy not born of a worshipful spirit would only suffocate what life we have.

On the other hand, we are bound to meet *the* interrogatory which the advancing spirit of the age propounds, by showing that Christianity is "the absolute religion;" that it does take up into itself all the elements of truth which intuition gives us, and all that is really valuable in other religions.

Our position, when we come to comprehend it, will, I hope, be found to be the true golden mean, — true conservatism; enabling us to welcome, and appropriate and

preserve, whatsoever things are true, pure, honest, just, lovely, and of good report. We must not allow ourselves to snub the growing humanities of the age; for they, too, are full of divinity: nor must we despise the technical religiousness of the "evangelicals;" for that, too, may be found necessary to a complete humanity, — though, I hope, not in a form which necessitates dyspepsia, nor yet in a form which kindles the fever of revivals, only to be followed by exhaustion and apathy. *Health* is what men are beginning to think a possibility, both for body and spirit.

I am giving a course of sabbath-evening sermons on Doctrine, — of which No. 8 comes to-morrow evening; have a good hearing, and few dissenters from the views expressed. Thus far, the topics have been as follows: —

1. Relation of Theology to Religion.
2. Human Nature.
3. Evil, Natural and Moral.
4. Man's Spiritual Nature.
5. Holy Spirit.
6. Regeneration.
7. Christ: his own Teaching concerning Himself.
8. Testimony of the Apostles concerning him.

Then will come "Atonement, or Christ's Work;" and I know not what else. It is good for me to have these discourses to prepare, as this is my first attempt at this class of topics since treating them from my old standpoint. It seems queer to look back ten years, and call up the manner in which I read the New Testament through to convince myself that Trinity was there. By the help of the good commentators, I was satisfied. But now "he preacheth the faith which once he destroyed." All of which means, that I have just got to the place where I have to throw away my past, and start anew, — just begun to live. Ah me!

Yours.

HYMNS TOWARDS A HOLY WEEK.

BY THOMAS WHYTEHEAD, LATE OF ST. JOHN'S COLLEGE, CAMBRIDGE.

Second Day.

THIS world I deem
But a beautiful dream
Of shadows, that are not what they seem;
Where visions rise,
Giving dim surmise
Of that which shall meet our waking eyes.

Arm of the Lord!
Creating word!
Whose glory the silent skies record;
Where stands thy name
In scrolls of flame,
'Neath the firmament's high-shadowing frame.

I gaze o'erhead,
Where thy hand hath spread
For the waters of heaven their crystal bed;
And stored the dew
In its deeps of blue
Which the fires of the sun come tempered through.

Soft they shine
Through that pure shrine,
As, beneath the veil of thy flesh divine,
Shines forth the light
That were else too bright
For the feebleness of a sinner's sight.

I gaze aloof
On the tissued roof
Where Time and Space are the warp and woof
Which the King of kings,
As a curtain, flings
Over the breadthiness of eternal things.

A tapestried tent,
To shade us meant
From the bare, everlasting firmament;
Where the glow of the skies
Comes soft to our eyes
'Neath a veil of mystical imageries.

But could I see,
As in truth they be,
The glories of heaven that encompass me,
I should lightly hold
The tissued fold
Of that marvellous curtain of blue and gold.

ECCLESIASTICAL RECORD.

From December, 1859, to April, 1860.

Mr. Daniel Bowen was ordained as Pastor of the Third Congregational Society in Hingham, Dec. 21, 1859. The introductory prayer was by Rev. F. Osgood of Cohasset: selections from the Scriptures, by Rev. J. L. Frayne of South Hingham; sermon, by Dr. Hedge of Brookline; ordaining prayer, by Rev. Nathaniel Hall of Dorchester; charge to the pastor, by Rev. Frederic Frothingham of Portland; right hand of fellowship by Rev. Calvin Lincoln of Hingham: address to the society, by Rev. J. B. Fox of Boston: concluding prayer, by Rev. E. B. Hall of Plymouth.

Mr. WILLIAM J. POTTER was ordained as Pastor of the First Congregational Society in New Bedford, Dec. 28, 1859. The introductory prayer was by Rev. C. Y. De Normandie of Fairhaven; selections from the Scriptures, by Rev. T. C. Moulton of New Bedford; sermon, by Dr. Furness of Philadelphia; ordaining prayer, by Rev. J. F. W. Ware of Cambridgeport; charge to the pastor, by Rev. C. H. Brigham of Taunton; right hand of fellowship, by Rev. A. Woodbury of Providence; address to the people, by Dr. Dewey; concluding prayer, by Rev. M. G. Thomas of New Bedford.

Mr. JOHN CALVIN KIMBALL was ordained as Pastor of the First Parish in Beverly, Dec. 29, 1859. The introductory prayer was by Dr. Francis of Cambridge; selections from the Scriptures, by Rev. C. H. Wheeler of South Danvers; sermon, by Dr. Gannett of Boston; ordaining prayer, by Dr. Briggs of Salem; charge to the pastor, by Rev. A. P. Peabody of Portsmouth; right hand of fellowship, by Rev. S. H. Winkley of Boston; address to the people, by Rev. Augustus Woodbury of Providence; concluding prayer, by Rev. Dexter Clapp of Salem.

Mr. CHARLES NOYES was ordained as Pastor of the First Congregational Church in Brighton, Jan. 4, 1860. The introductory prayer was by Dr. Morison of Milton; selections from the Scriptures, by Rev. S. A. Smith of West Cambridge; sermon, by Dr. Hedge of Brookline; ordaining prayer, by Rev. F. A. Whitney, former pastor of the church; charge to the pastor, by Dr. Noyes of Cambridge; right hand of fellowship, by Rev. E. J. Young of Newton Corner; address to the society, by Dr. Ellis of Charlestown; concluding prayer, by Dr. Newell of Cambridge.

Previous to the ordination of these last two gentlemen, councils were held to consider the proceedings of the societies and the qualifications of the candidates, "according to the ancient usage of the churches."

Mr. William Burritt Smith was ordained as Pastor of the Congregational Unitarian Church in Fall River, Jan. 12, 1860. The introductory prayer, and selections from the Scriptures, were by Rev. W. G. Scandlin of Grafton; sermon, by Dr. Briggs of Salem; ordaining prayer, by Dr. Hall of Providence; charge to the pastor, by Rev. E. B. Willson of Salem; right hand of fellowship, by Rev. H. F. Harrington of Cambridgeport; address to the people, by Rev. J. F. W. Ware of Cambridge; concluding prayer, by Rev. C. Y. De Normandie of Fairhaven.

Mr. Edward Baxter Fairchild was ordained as Pastor of the Congregational Unitarian Church in Sterling, Jan. 19, 1860. The introductory prayer was by Rev. T. T. Stone of Bolton; selections from the Scriptures, by Rev. W. B. Smith of Fall River; sermon, by Rev. H. F. Harrington of Cambridgeport; ordaining prayer, by Rev. W. P. Tilden of Fitchburg; right hand of fellowship, by Rev. W. G. Scandlin of Grafton; charge to the pastor, by Dr. Hill of Worcester; address to the society, by Rev. R. R. Shippen of Worcester; concluding prayer, by Rev. T. B. Forbush of Northborough.

Rev. Richard Metcalf has received and accepted the unanimous call of the Independent Congregational Society in Meadville, Pa., to become its pastor.

Rev. Robert Collyer, minister at large in Chicago, has accepted the invitation of the Second Unitarian Society to become its pastor.

Rev. N. H. Chamberlain has resigned the pastorate of the Unitarian Society in Canton, and accepted a call to succeed Dr. Burnap over the First Independent Church in Baltimore, and has been ordained.

Rev. Charles C. Vinal has received the unanimous call of the First Congregational Society in Quincy to become its pastor.

Rev. ARTHUR B. FULLER, late of Boston, has received and accepted a call to the pastorate of the First Unitarian Church at Watertown.

Rev. G. W. BARTLETT has resigned the pastorate of Christ Church, Augusta, Me.

The Unitarian Society in Springfield have so reformed the order of their Sunday services as to substitute, for the usual afternoon service, the Sunday school, with enlarged sphere and character, — a good movement for pastor and society.

The church formerly occupied by the Society of Rev. Mr. Coolidge has been sold to the First Presbyterian Society (Dr. Magill's); who took possession, Jan. 8.

Rev. N. H. CHAMBERLAIN was installed as Pastor of the First Independent Church and Society in Baltimore, March 28. The introductory prayer was offered, and portions of the Scriptures read, by Rev. R. P. Cutter, late of San Francisco; the sermon was by Dr. Lothrop of Boston; prayer of installation, by Dr. Morison of Milton; charge, by Dr. Osgood of New York; right hand of fellowship, by Rev. C. J. Bowen of Baltimore; address to the people, by Dr. Farley of New York; concluding prayer, by Rev. Francis Tiffany of Springfield.

Rev. THOMAS STARR KING preached his farewell sermon to the Hollis-street Church on Sunday, April 1; received the valedictions of his friends in New York, at the reception-breakfast on the 4th; and sailed for California on the 5th.

Rev. J. F. MOORS, of Deerfield, has accepted a call to become the Pastor of the Unitarian Society in Greenfield. He has for two years past, in addition to his duties at Deerfield, preached once each Sunday at Greenfield.

Rev. A. P. PEABODY, D.D., has resigned the pastoral charge of the South Unitarian Church in Portsmouth, N.H., to undertake his new duties as Plummer Professor at Harvard College.

Rev. Stephen Barker has resigned his office as Minister of the First Congregational Society in Leominster, and will leave on the 1st of June next.

Rev. H. W. Brown, of Worcester, has accepted an invitation to the pastorate of the Unitarian Society in Augusta, Me.

Rev. Edward Barker has asked his dismission from the First Society in Dover.

Rev. Charles Brace Ferry has received a call to the pastorate of the Unitarian Church in Peterborough, N.H.

CHRISTIANITY WITHOUT JUDAISM.

Christianity without Judaism; a second series of Essays: including the substance of Sermons delivered in London and other places. By the Rev. Baden Powell, M.A., &c., Savilian Professor of Geometry in the University of Oxford. London: Longman, Brown, Green, Longmans, and Roberts. 1857.

The motto of this book is from Ignatius: "It is inconsistent to speak of Jesus Christ, and at the same time to follow Judaism; for Christianity hath not believed in Judaism, but Judaism in Christianity; that those of every tongue, having believed in God, might be united together."

The peculiarity of Baden Powell, in regard to this subject, is not in the opinions he holds; for these are not uncommon. He does not believe that the account of the creation of the world, as given by Moses, accords with the facts revealed through geology. He does not think that the Jewish sabbath, or any other sabbath, is in any degree or manner binding on Christians. He does not think that we have any thing, as Christians, to do with the Jewish Bible, in regard to doctrine or practice. He denies the literal and verbal inspiration of any part of the Bible.

There is nothing uncommon, at the present day, in these views being entertained by enlightened Christian divines; but it is uncommon to have them asserted by an Oxford professor, and it is extremely uncommon to find one who believes that they should be openly taught to the Christian community.

For it is a sad thing, but very real, that Christian ministers, whose office it is to preach the truth, and, by manifestation thereof, to commend themselves to every man's conscience in the sight of God, should be, of all men, the most afraid of it. Not always, but very often. They think pure truth a very dangerous thing. *They* can bear it; but the community, not. Paul frankly told the Corinthians that they must be fed with milk some time longer; but he did not conceal the fact, that there was a meat-diet waiting for them. Moreover, Paul was very anxious to get his hearers on to those higher matters as soon as possible; and never contemplated as a possibility, that the church was to be kept permanently on the thin potation. But the modern church-teachers are vegetarians, and do not allow even milk, much less meat, to their disciples. It is pleasant, therefore, to find an Oxford professor who believes in human digestion, and does not consider all lay Christians as needing an infantile diet.

The book is noticeable for this fact, and otherwise is ably written.

BOOKS AND PAMPHLETS RECEIVED

Since our last Publication.

Hours with the Evangelists. By J. Nichols, D.D. Boston: Crosby, Nichols, & Co. 1860.

A book to be read with care. We shall speak of it elsewhere.

The Divine Human in the Scriptures. By Tayler Lewis, Union College. New York: Robert Carter & Bros. 1860.

A strong book, aiming to show that the divine in Christ is also eminently human.

Life Without and Life Within: or, Reviews, Narratives, Essays, and Poems. By MARGARET FULLER OSSOLI. Boston: Brown, Taggard, & Chase. 1860.

One of the most interesting of the series of volumes containing the writings of Madame Ossoli. The portrait, however, at the beginning, has not the most distant resemblance to her, either in feature or expression.

Notes of Travel and Study in Italy. By CHARLES ELIOT NORTON. Boston: Ticknor & Fields. 1860.

One of the best of the many modern books on Italy, because omitting all trivial descriptions of inns and dinners, and dealing only with important themes. There is, perhaps, a certain modest dogmatism in the decisive judgments pronounced: but it is not offensive, because not wilful, but always well considered, and supported by solid reasons.

Introductory Lessons on the Mind. By Author of "Lessons on Reasoning," "Lessons on Morals," &c. Boston and Cambridge: James Munroe & Co. 1859.

Every thing which Archbishop Whately writes deserves to be read. It is sure to be clear, sensible, reasonable, with no touch of mysticism, and no intolerance. If sometimes not very deep, it will never be narrow.

Religious and Moral Sentences culled from the Works of Shakespeare, compared with Sacred Passages drawn from Holy Writ. From the English edition. With an introduction by FREDERIC D. HUNTINGTON, D.D. Boston and Cambridge: James Munroe & Co. 1859.

We agree with Dr. Huntington, that in this book "many of the alleged resemblances are fanciful, and many of the apparent correspondences purely accidental." Very often, the author gives us a passage from Shakespeare and one from Scripture, the correspondence in which consists only in the fact, that both contain *the same word*. See, for instance, "Faith," "Falsehood," "Fear," &c. Sometimes, not even that. Under the word "Eyes," for instance, he has this remarkable correspondence between Shakespeare and Scripture: —

"It may be that the *Lord* will *look* on my affliction." — 2 Sam. xvi.

"With those crystal beads, Heaven shall be bribed
To do him justice."

This book is, on the whole, about as empty and silly a one as any bookmaker ever manufactured, with drowsy brain, out of vanity and nothingness.

The Biblical Reason Why: A Family Guide to Scripture Readings, &c. New York: Dick & Fitzgerald, Publishers, No. 18, Ann Street.

It is, no doubt, an advantage to have questions asked concerning the Bible. The habit of asking, "What does this mean?" — "What was this for?" — "Why was this said or done?" — "What was the motive in this event?" tends to a thorough knowledge of the Scripture. A book, therefore, which should merely ask 1456 questions, — even if it did not answer them, — would be a very useful work, if these questions were really significant ones. But to ask questions requires no little sagacity, knowledge, and judgment.

A hasty survey of this book leads us to the opinion, that the *questions*, though not as well chosen as they might be, are better than the answers. In some places, every answer is given except the scriptural answer (see Question 743, for example); sometimes the answer is no answer (see Question 747); sometimes it is a foolish answer (see Question 628); a vast number of the answers are such as any child could find for itself by referring to the Scripture. It is said (Question 640) that the triune nature of God is "defined" in the Apostles' Creed. Of course, as in all other works which propose to explain the Scriptures, the real difficulties are left unexplained; while any amount of exposition is devoted to that which is no difficulty at all.

Still, till a better book of the sort shall come, this one is better than none, to awaken curiosity and thought about the Bible.

Eighteenth Annual Report of the Ministry at Large in the City of Providence. Jan. 22, 1860. By EDWIN M. STONE. Knowles, Anthony, & Co., Printers.

The Calumet. JOHN BEESON, Editor and Publisher. 55, Broadway, New York.

Tom Brown at Oxford: A Sequel to "School-days at Rugby." By THOMAS HUGHES. Boston: Ticknor & Fields. 1860.

"Muscular Christianity," continued.

The Scriptural Doctrine of Christ: Three Sermons preached at Portsmouth, N.H., Dec. 25, 1859; and Jan. 15, 1860. By ANDREW P. PEABODY. Portsmouth: Jas. F. Shores, jun., and Joseph H. Foster. 1860.

The Life and Death of the Righteous: A Discourse occasioned by the Death of Dea. Thomas Ordway; preached in Lowell, Nov. 20, 1859. By Rev. FREDERIC HINCKLEY. Printed by B. H. Penhallow, 1860.

The Dial: A Monthly Magazine for Literature, Philosophy, and Religion. M. D. Conway, Editor. Cincinnati. 1860.

We do not see precisely the purpose of this periodical. It cannot be its object to convert the world to atheism; for its editor is a strong believer in God: yet one of its articles is furiously atheistic. It is not probably its purpose to upset Christianity; for its editor occupies a Christian pulpit: but such is the apparent tendency of many of its articles. Mr. Conway errs, as we think, in considering it a good thing to overturn every thing which is established. He does not distinguish between forms and formalism. The rule of the editor in procuring articles is not, apparently, to find such as are true and useful; but to print such as go most strongly against the established opinions and usages of the Christian world. The evil of such a course is not in the injury done to order, but in the disgrace brought upon freedom. The genius and many excellent qualities of Mr. Conway have filled us with hope that he would be a noble laborer in the service of truth. The course taken in the "Dial" pains and discourages us.

ACKNOWLEDGMENTS.

1860.				
Mar.	22.	From	Fitchburg, for Monthly Journals, additional	$1.00
„	23.	„	Eastport „ „ „ „	1.00
„	„	„	Rev. Dr. Briggs's Society, Salem, for Monthly Journals	16.00
„	24.	„	Barton Square Society, Salem, for Monthly Journals	43.00
„	„	„	Rev. N. Hall's Society, Dorchester, for Monthly Journals	63.00
„	26.	„	East Bridgewater, for Quarterly Journals for year 1859	5.00
„	„	„	East Bridgewater, for Monthly Journals	7.00
„	„	„	Somerville, for Monthly Journals, additional	1.00
„	27.	„	Society in East Bridgewater, for Mr. J. C. Gangooly	31.13
„	„	„	Society in West Bridgewater, for Mr. J. C. Gangooly	16.00
„	„	„	C. S. Fowler, Esq., for books	4.19
„	29.	„	Burlington, Vt., for Monthly Journals, additional	5.00
„	„	„	Marblehead „ „ „ „	4.00
„	30.	„	Hallowell, Me. „ „ „	10.00
„	„	„	Barnstable, „ „ „	15.00
„	31.	„	a friend, as a donation	50.00
„	„	„	Sale of Tracts	.76
„	„	„	scattered subscribers to Monthly Journal in Mar.	64.39
Apr.	2.	„	Rev. John Cordner, for books sold in Montreal	28.00
„	„	„	Society in Uxbridge, as a donation	23.33
„	„	„	„ „ Peterboro', N.H., for Monthly Journals	20.00

Apr.	2.	From	Fairhaven, for Monthly Journals, additional . .	3.00
,,	3.	,,	Hollis-street Society, Boston, for Mr. J. C. Gangooly	75.00
,,	,,	,,	West Roxbury, for Monthly Journal, additional .	1.00
,,	,,	,,	Dorchester, ,, ,, ,, ,,	1.00
,,	4.	,,	Jas. Draper, Esq., Wayland, as a donation" . . .	10.00
,,	6.	,,	Rev. W. H. Cudworth's Society, East Boston, for Monthly Journals	50.00
,,	,,	,,	Rev. Dr. Bellows's Society, New York, for Monthly Journals, additional	7.00
,,	9.	,,	Second Society, Baltimore, Md., for Monthly Journals	27.00
,,	10.	,,	Society in Thomaston, Me., for Mr. J. C. Gangooly	24.00
,,	,,	,,	Rev. Dr. Briggs's Society, Salem, for Monthly Journals, additional	12.00
,,	,,	,,	Watertown, for Monthly Journal, additional . .	1.00
,,	11.	,,	John H. Peirce, Esq., as a donation	10.00
,,	,,	,,	,, ,, ,, ,, for India Mission	10.00
,,	,,	,,	Brunswick, Me., for Monthly Journals, additional	1.00
,,	12.	,,	Society in Buffalo, N.Y., for Monthly Journals .	50.00
,,	,,	,,	Rev. E. B. Willson's Society, Salem, for Monthly Journals, additional	8.00
,,	,,	,,	Rev. N. Hall's Society, Dorchester, for Monthly Journals, additional	1.00
,,	,,	,,	West Dedham, for Monthly Journals, additional .	1.00
,,	,,	,,	Society in Northfield, for Mr. J. C. Gangooly . .	20.00
,,	,,	,,	Society in Brattleboro', Vt., for Monthly Journals	17.00
,,	,,	,,	Rev. Saml. Longfellow's Society, Brooklyn, N.Y., for Monthly Journals	30.00
,,	14.	,,	Jamaica Plain, for Monthly Journals, additional .	1 00
,,	16.	,,	Medfield, for Monthly Journals	7.00
,,	,,	,,	Friends in New Brunswick, N.J., as a donation. .	17.00
,,	,,	,,	Miss Margaret Shippen, as a donation	20.00
,,	,,	,,	the "Sherborn Missionary League," for India Mission	41.00
,,	,,	,,	Society in Thomaston, Me., for Mr. J. C. Gangooly	18.00
,,	,,	,,	Rev. C. T. Canfield, for books	15.00
,,	17.	,,	Rev. Nathaniel Hall's Society, Dorchester, for Monthly Journal, additional	1.00
,,	,,	,,	from Society in Northboro' for Monthly Journals	23.00
,,	18.	,,	Miss A. B. Boylston, Princeton, to complete her life-membership	12.00
,,	19.	,,	Rev. J. F. W. Ware's Society, Cambridgeport, for Monthly Journals	35.00
,,	,,	,,	New Bedford, for Monthly Journals, additional .	4.00
,,	20.	,,	Miss E. P. Sever, Kingston, to make herself a life-member	30.00
,,	,,	,,	Dr. Miles Goodyear, as third payment on life-membership	5.00
,,	,,	,,	a friend in Fitchburg, to make Mrs. William P. Tilden a life-member	30.00
,,	,,	,,	a friend in Portsmouth, N.H., for India Mission .	10.00
,,	23.	,,	Rev. Dr. Hedge's Society, Brookline, as a donation	305.00
,,	,,	,,	Rev. Dr. Dewey's Society, Boston, as a donation .	145.35

CANDIDATES FOR SETTLEMENT.

The * affixed to the word "Boston" indicates the address, — "Care of American Unitarian Association, Boston."

Preachers.	Address.
Horatio Alger	Marlborough.
William G. Babcock	Boston.*
Geo. Bradburn	Athol.
Caleb Davis Bradlee	North Cambridge.
C. A. Cutter	Cambridge.
F. C. Capen	Boston.*
William Cushing	Clinton.
T. P. Doggett	Bedford.
E. B. French	Holliston.
Gerald Fitzgerald	Boston.*
J. K. Hosmer	Cambridge.
William H. Knapp	Quincy.
Thomas S. Lathrop	Boston.*
J. F. Lovering	Boston.*
Henry L. Myrick	West Cambridge.
George Osgood	Montague.
J. C. Parsons	Gloucester.
D. C. M. Potter	Mattapoisett.
J. Mills Peirce	Cambridge.
Thomas H. Pons	Boston.*
James Richardson	Boston.*
Charles Robinson	Groton.
Ed. G. Russell	Cambridge.
Edward Stone	Framingham.
E. Vitalis Scherb	Boston.*
George W. Stacy	Milford.
Loammi G. Ware	Boston.*
Henry Wescott	Cambridge.
Daniel S. Whitney	Southborough.
J. B. Willard	Still River.
George A. Williams	Deerfield.
Samuel D. Worden	Lowell.
William C. Wyman	Brooklyn, N.Y.

☞ Some time since, we addressed a circular to each of the societies in the Unitarian denomination in regard to the circulation of the "Monthly Journal" among their members. We have received answers from only about one third. These have agreed to take a certain number of copies. We presume that those who have not replied, and who have sent no subscribers nor contribution, intend to let us know, in the way least disagreeable, that they do not find our "Monthly" interesting or useful enough to circulate. They will not be surprised, therefore, if we take the hint, and discontinue sending it. We are willing to give the "Monthly" to those Societies who wish for it, but are unable to pay; but it is hardly worth while to send it where it is not wanted.

TRACTS OF THE AMERICAN UNITARIAN ASSOCIATION.

The Unitarian Association has, in past years, printed and published three hundred tracts. These are as able and well written as any similar compositions in the English language. They are by Channing, Walker, Dewey, Greenwood, A. P. Peabody, Henry Ware, Palfrey, Ephraim Peabody, William G. Eliot, Pierpont, Bellows, Furness, Hedge, Osgood, Farley, George Putnam, George Ripley, and almost every other distinguished man in our denomination.

These tracts have been mostly stereotyped; and can be supplied, to those who desire them, at a low and merely nominal price. There is nothing better to circulate in distant places, and even near home. There are multitudes of persons, in and out of all the denominations, to whom these tracts would be full of the most novel and interesting information; though to Unitarians, in and near Boston, they may appear sufficiently commonplace.

It seems a pity that any of these tracts should be lying unused on our shelves, and stowed away in lofts, instead of being made use of for the purposes for which they are so well fitted.

We propose, therefore, to make an effort to circulate them. Preparatory to this, we have prepared the following catalogues: in one of which we give the tracts, arranged alphabetically by their titles; in the other, the authors' names, each name being followed by a list of the tracts written by him.

We shall also arrange four packages of tracts, each package containing fifty tracts, on a certain class of subjects. These bundles, being kept always ready, packed up in strong paper, with a list of the tracts pasted on the outside, can be sent off at any moment to whoever sends for them.

We hope that our friends will assist us in this new attempt to circulate these excellent papers; which only need to be put into the hands of the right persons, in order to work a great amount of good.

The average price of each tract is only two or three cents. When a considerable number are taken, the price will be reduced. When wanted to circulate in distant places, the Association will make donations wherever it is thought necessary.

ALPHABETICAL CATALOGUE.

No.	Title.	Author.
187.	Address at the Funeral of Rev. Dr. Channing	E. S. Gannett, D.D.
298.	Address at the Opening of the American Unitarian Association Rooms .	S. K. Lothrop, D.D.
299.	Addresses delivered at Thirty-third Anniversary of American Unitarian Association.	
252.	Anniversary Address	O. Dewey, D.D.
76.	Annual Report, 1st	C. F. Barnard.
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49.	,, ,, 6th, of A. U. A. . . .	E. S. Gannett, D.D.
61.	,, ,, 7th ,, ,, ,, ,, . .	A. Young.
73.	,, ,, 8th ,, ,, ,, ,, . .	S. Barrett, D.D.
84.	,, ,, 9th ,, ,, ,, ,, . .	J. Whitman.
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47.	Antiquity and Revival of Unitarian Christianity	Wm. Ware.
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